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Assuredly, the absence of passions is *Ahimsa*.

—Sri Amritachandra.

AHIMSA.

BY

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IN recent times, a necessity has been felt to define Hinduism,—Hinduism, as contradistinguished from Mahammadanism, Christianity and other forms of religion. I have often thought over the task of defining Hinduism and am bound to confess that every time it has appeared to me as enormous, if not impossible. Yet Hinduism must be defined,—and the difficulty of exactly describing Hinduism is greatly increased by the fact that the definition is to be applicable not only to the orthodox Brahminism but to the other religious systems of India e.g. Jainism and Buddhism. One way of characterising Hinduism would be to describe it as a system which had Indians as its prophets, teachers, sages and seers. The description is no doubt applicable to all the three systems, Brahminism, Buddhism and Jainism but is, after all, very vague and devoid of any positive matter.

A careful study of the ethical doctrines of the above three Indian schools would, however, show that notwithstanding their differences, the Brahminic, the Buddhist and the Jaina systems are substantially agreed on important doctrines of morality. And this supplies a clue to our finding a definition for Hinduism which may

unify the three systems,—varied in themselves as they undoubtedly are,—for the purpose of differentiating them from the other prevalent religions of the world.

For, let us look to the Jaina description of Dharma or system of moral practices. They are, as the author of the *Tattvarthadhigama Satra* says, ten in number viz.,—forgiveness (*kshamā*), humility (*mārdava*), straightforwardness (*ārjava*), truthfulness (*satya*), cleanliness (*sāucha*), restraint (*samyama*), penance (*tapas*), renunciation (*tyāga*), indifference (*ākinchanya*) and control of sexual passions (*brahmacharyya*). These ten modes of Dharma, as described by the Jainas are substantially in agreement with the ten Parami's or excellent Perfections of the Buddhists which are,—dana (giving away), sila (power of enduring), naiskramya (renunciation), prajna (wisdom), viryya (equanimity of temper), kshanti (forgiveness), satya (truthfulness) adhisthana (strength of resolve), maitri (loving all), and upeksha (indifference). Coming again to the Brahminic code of morals, we find the author of the Padma-Purana, mentioning the following ten as the 'Angas' or parts of Dharma,—brahmacharyya (control of the sexual passions), satya (truthfulness), tapas (penance), dana (charity), niyama (self-control), kshama (forgiveness), saucha (cleanliness), ahimsa (non-injury), susanti (peaceful temper) and asteya (non-stealing).

The above similarity between the moral codes of the Jaina, the Buddhist and the Brahminic people points to a similarity in the fundamental bases of morality in the three ethical schools. The primary or *cardinal* virtues, according to the Jainas are, as is well known, Ahimsa or doing injury to none, Satya or truthfulness, Aparigraha or a spirit of non-attachment, Asteya or non-stealing and Brahmacharyya or the control of the sexual passions. The *Sutta-Nipāta* of the Buddhists, again, enumerate the Panch-sila as follows :—

"1. Do not kill nor encourage others to kill. 2. Do not steal and make others also non-stealers. 3. Control your sexual passions and make others also do so. 4. Do not tell a lie and see that others also do not lie. 5. Abstain from drinking and instruct others also to that effect."

Lastly, we find the author of the *Srimat Bhāgavatam* saying substantially the same thing.—

"All pions practices are included in the four, Ahimsa (abstinence from killing), Satya (truthfulness), Asteya (non-stealing) and Maithuna-Varjana (controlling the sexual passions)."

Of the above-mentioned cardinal virtues of Indian Ethics, the virtue of Ahimsa is not only what is common to the moral codes of all the three schools but is one which differentiates the Indian system of morals from others. We may thus safely say that Hinduism is best defined as an ethical system in which Ahimsa occupies an important position. This is testified to by this among other facts that with the Jaina, the Buddhist and the Hindu proper (at least with the Hindus of the upper classes), vegetarianism is not only a great virtue but almost the common practice.

With the Jainas, however, Ahimsa is not only one of the cardinal virtues but, in a sense, it is the only virtue and all other virtues are but secondary and subservient to it. Amrita-chandra Suri, for instance, in his *Purushārtha-Siddhyupāya*, shows how the virtues of Satya, Asteya, Brahmacharyya and Aparigraha are derivable from and have their explanation and justification in the principle of Ahimsa. Ahimsa is thus the very corner-stone which supports the stupendous edifice of the Jaina ethical philosophy. It is this supreme position occupied by Ahimsa in Jainism that distinguishes it from the Buddhist and the Brahminical systems. The author of the *Maha-Bharata*, no doubt says,—

"Dharma is characterised by Ahimsa and Adharma, by Himsa."

But it must be remembered that the philosophical systems under the authority of the *Upanishads* began with the idea that the world was unreal, so that Renunciation or Aparigraha was the supreme virtue with them. The Vedic school regarded Ahimsa as a virtue, probably because it was a necessity for,—a condition precedent to,—the practice of Tyaga, Sannyasa or Aparigraha. There is reason to believe that Jajna or Sacrifice was only a symbol for the ethical principle of Renunciation. The practice of Jajna or Renunciation was the highest virtue with the people of

the Vedic school and in the name of Jajna, they sometimes sacrificed living animals. They could not accordingly practise Ahimsa very strictly ; at any rate, it was not the only virtue with them,—although they admitted it to be of great merit.

The soft-hearted Buddha, on the other hand, was mortified at the sufferings of animals and it is said that he was once about to offer his own self at the altar of Sacrifice to stop the killing of innocent animals there. He commanded,—

" Being an animal yourself, you shall not kill an animal,—for know for certain, one who kills an animal is sure to have grief."

The practice of Ahimsa was thus a great virtue, according to Buddha. But the first principle of his philosophy was

" All existence is misery "

and he was so much overwhelmed with this sad thought that he hastened to do the little amount of positive good that he could to his fellow-sufferers in the world. With the Buddhists, accordingly, love for all,—which is Ahimsa in its positive aspect,—was the chief virtue. In Buddhism, nowhere is this sentiment of love and sympathy for the suffering creation more manifest than in the Bhavana's, the first three of which are respectively called the Maitri, the Mudita and the Karuna. In Maitri, the thinker wishes that every animal,—be it a beggar or a rich man, a god or a toad— be happy. In the second Bhavana, the pious Buddhist wishes that the poverty of every kind be removed from all poor beings. In the Mudita Bhavana, the humble Bhikshu wishes prosperity for all. The attractive beauty of the Buddhistic ethical system and the humanitarian deeds of the Buddhist Emperors point to this insistence by the early Buddhists on the practice of universal love,—of Ahimsa in its positive aspect.

The Jainas, as we have seen already, made Ahimsa the first principle of their ethical philosophy. They not only deduced all other virtues e.g. Truthfulness, Renunciation etc. from Ahimsa but conceived its nature in a most comprehensive way and practised it with scrupulous care in both its positive and negative aspects. Like the Buddhists, the Jainas extended their love to all living beings. On this point, the Jainas speak of four kinds of

Contemplation (which are akin to the Buddhist Bhavanas), called Maitri, Pramoda, Karunya and Madhyastha. These are best described in the words of Amita-Gati :—

"May my Self, O Lord! have Love (Maitri) for all beings, Joy (Pramoda) in mixing with good men, Sympathy (Karunya) for the sufferers and Tolerance (Madhyastha) for the ill-behaved."

Dana or charity also is a great virtue with the Jainas. And while making a gift the giver is enjoined to look to the following four things :—(1) The *way* in which he is to give. He is to respectfully receive the donee, to seat him on an exalted seat, to wash his feet, to worship him, to bow to him, to be pure in speech, body and mind and to give in a faultless way. (2) The *thing* which he gives. This must not be injurious in any way and should preferably be such as would tend to the donee's spiritual welfare. (3) The proper *attitude* in which he is to give. The giver must not wish anything in return for the thing given, must give calmly, be happy in the act of giving, must not cherish any deceitful feeling, must banish envy from his mind, must not be sorry for his act of giving and must be humble in every way. (4) The *person* to whom the gift is made. A good man with needs should first of all be relieved. In this connection, it should be noted that the Jainas speak of Karuna-dana also which means that food (ahara), medicine (aushadhi), removal of the fear of the frightened (abhaya-dana) and knowledge (vidya) should be made over to all beings,—human or sub-human, Jaina or non-Jaina. All these injunctions are intended for the faultless practice of love and sympathy,—Ahimsa in its positive aspect and as a result we find not only the Jaina Kings and Emperors but Jaina people also in ancient India, founding hospitals, rest-houses and other objects of utility, for men and lower animals alike.

But the Jainas seem to have gone further than the Buddhists. They believed in the existence of the Soul-life not only in the animals but in trees, grass and many invisible organisms. Their philosophy asserted that all these souls, though many in number, were of one kind, so far as their essential nature in its purity

was concerned. It was perhaps this idea of kinship with all living beings that led the Jainas to take care for and sympathise with even the very minutest form of organism. Amita-Gati gives expression to this feeling of comrade-ship in his fervent prayer,—

"Lord! If in my moving to and fro, I heedlessly annihilated, mutilated, combined (incompatibly) or harmed organisms, having one sense or more senses, may such wrong acts of mine be avoided!"

The Jainas took as much care for the observance of the negative aspect of Ahimsa (i.e., not to injure any living organism) as they took for that of its positive aspect (i.e., to love and help all living beings). In order that one might not injure any living organism, however small and minute it might be,—a Jaina was asked to see (1) that he did not use harsh words, (2) that he did not think ill of others even in mind, (3) that he was careful in walking, (4) that he was careful in lifting and laying down things and (5) that he carefully examined his food and drink before he took them. The vow of Ahimsa was said to be transgressed if an animal was wilfully (1) tied up or otherwise confined, (2) assaulted, (3) mutilated, (4) overloaded or (5) prevented from taking its food or drink. A true Jaina was required not to take animate vegetable etc., not to give away to others weapons of offence, not to execrate in a place or put things there or spread mats or seats there without first carefully examining the place (if there were any living animal there). He was commanded not even to place his food on a living thing e.g. on a green leaf or cover his food with a living thing.

Some of the above-mentioned and similar practices of the Jainas, are laughed at as being extravagant, ludicrous and idle. It is nevertheless, undeniable that these injunctions exhibit sincere and honest attempts on the part of the Jainas to practise Ahimsa *fully*,—a doctrine which differentiates the Indian systems of Ethics from other systems, a doctrine again which Brahminism could not observe always, inspite of its appreciation of it and which Buddhism observed but partially.

OUR TEMPLES.

BY

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TEMPLE reform is an urgent question which should engage our thoughtful attention. There is a tremendous amount of profanity and waste which is merrily going on unchecked in the temples. The fact that conditions are practically parallel or possibly worse in some other Hindu temples is no reason why we should not set about to remedy the evil. Jainism holds up the loftiest ideal of spiritual purity. The rigid code of ethics, brimming with Ahimsa, purity and truth, laid down for even the ordinary Jain householder, is fundamentally different from the laxity and license of people professing some other faiths, who run riot in passions material luxuries under the garb of religion. Let us now pause to reflect on how far our temples bear out the pure puritanic principles of Jainism and how we are inadvertently thwarting the very ideal in which we are supposed to believe.

We have been labouring under the common belief that temples must be ornamented, adorned and enriched up to a limitless degree. Every pious devotee contributes his quota to the temple on various occasions during his lifetime, and this is reckoned as an act of great religious merit. This conception of gifts is undoubtedly a proper one so far as we furnish temples with articles which are really needed. Rich gifts are however showered so blindly on the temples that they are surfeited over and over again. Among our innumerable golden and silver presents to temples, the prices of *Raths, Bedis, Chhatars, Singhasans, Nalkis, Maces, Chowkies* and utensils for *Puja* alone are to be calculated by hundreds and thousands of rupees in each case. Curtains and canopies of silks and velvet, embroidered with gold thread, cost no less. At times even doors and door-frames are plaid with gold and silver before they are bestowed on the temple.

Riches thus go on piling up ceaselessly in the temples. The richer his gift, the more pious a Jain is considered by his fellows. This indicates a very diseased mentality for which there exists no rational justification. If misdirected charity is imagined to be piety, it cannot but be called the silliest of fallacies.

Apart from curtains, silk is again much too lavishly used for wrapping Shastras. The use of silk in temples at least should be condemned for the reason that its manufacture necessitates the slaughter of countless silk worms. In 1921, the Khaddar movement had provided a stimulus for the exclusion of silk from our temples, but the stimulus died out with the movement and silk remains where it was. Why should we endow temples with luxurious trappings and the ever-accumulating hoards of gold and silver, is the vital question which we have to ask ourselves. Temples are certainly not meant to cater to our aesthetic senses or to serve the purpose of richly decorated drawing rooms. Nor should they be debased into store godowns of our surplus riches. The fact seems to be that we are tittering away our souls in the luxury and effiminacy now fashionable in plutocratic circles and we do not refrain from importing these degrading tendencies into the holy precincts of our temples. Such unnecessary endowments which are prompted by ignorance or sheer conceit and vainglory cannot but besmirch the simple grandeur of our religion. We do not attend the temples to stimulate our *raga bhava* by resting our eyes on heaps of gold and silver things and luxurious hangings. It would not be too much to hold that excessive display of riches overpowers the sanctity of the temples. And by allowing silk to remain within our temples, we are wilfully committing an impudent *avinaya*. In short the spirit of showering rich gifts on temples is entirely opposed to religious teachings and is accordingly objectionable. The flagrantly excessive manner in which we ornament and enrich our places of worship, lays us open to the charge of insincerity in the practice of religion. Reverence cannot be held forth as an excuse for rich endowments, except for transparent self-deception. At best such reverence could be taken as a sentiment born out of ignorance and on a par with the kind

of *mithyatva* which leads many Jains to worship *kudeva.* This brand of belief should not be confused with the deep devotion based on right knowledge and right faith. In case our gifts are instigated by vainglory or the hopes of realizing worldly desires, the proposition resolves itself into this, that religion is being prostituted to satisfy our unbridled vanity and a candidly avowed materialism.

Apart from the religious objection to the endless decoration and prodigal endowment of temples, these practices are laden with the folly of economic waste. Let us not blink the fact that our body politic is being dangerously starved for want of funds. This then is not the time to waste. We are being fearfully outstripped in the race of life, and this is of sinister significance. The rapid advance of education among other communities, backed by sound and strenuous propaganda, is investing them with an increasingly greater political consequence in the country. In this respect we are being left in the lurch for our own failings. It would be cowardly and dishonourable for us to sit still at such a juncture and let the adverse tides pass over us. The Jains cannot boast of even a single College in the whole country and not even half a dozen High Schools. A couple out of the latter are on the verge of financial collapse; the rest too stand more or less in need of monetary help. We cannot claim to possess enough institutions to protect and lodge the orphans and widows of society. There is hardly any Brahmacharya Ashram which is financially sound and flourishing. Similar is the plight of our press, which is eking out a precarious existence. The growth of our student's Boarding houses is stunted for lack of funds. It is very well realised that they are valuable assets of the community and many more could be advantageously opened at prominent educational centres. To overcome all these glaring drawbacks, we have to pool all our resources if we want to tackle the problem of existence in right earnest. Our people have not only to be taught to bestow charity where it is needed, but we might as well take stock of the riches which lie stored in temple vaults during the major part of the year, or are being misused by unscrupulous individuals

who are supposed to look after temple management. They are a great reservoir of enormous potential good, on which we should draw without delay. A reasonable sentiment like this is bound to crystallize into a fixed determination ere long.

Some observations on behaviour in temple would not be devoid of interest. There are certain people who make a queer exhibition of piety on entering the temple. Soon as they step into the temple they shout their prayers so loudly and ring the bells so furiously, that everybody else is rudely disturbed. A student of human psychology would be amused at this sort of vociferousness which gives away the piety as a thin veneer calculated to conceal the sense of conceit and display. This is a very discreditable spirit of dishonesty and levity which should not be allowed to defile the elevating atmosphere of our temples. There is plenty of room outside to indulge in humbug and hypocrisy. Hurly burly at temples, echoing with noices and the shouts of hypocritical devotees, is hardly conducive to the serene state of mind required to say one's prayers in the truly religious manner. Hypocrisy was the foremost of the sins denounced by Jesus Christ. He roared with laughter at praying men who clung to their bundles of goods swollen by praying on their fellow-men. Numbers of *Baradari* disputes are again attempted to be settled in temples. Harsh language is bandied and foul recriminations indulged in with a license which strikes at the very roots of religious decorum prescribed for places of worship. How can we reconcile these vagaries with the *vinaya* laid down by Shastras? Temples are certainly not designed to serve as cockpits of wordy warfare for the senseless wranglers of society. Our temples should breathe the infinitely precious spirit of simplicity, purity, peace and universal love in concordance with the teachings of Jainism.

"DER JAINISMUS"

[By Dr. Helmuth von Glasenapp, Professor of Sanskrit at the University of Berlin. Published as volume I in the "Kultur und Weltanschauung" series by Alf Hager. Berlin. 1925 pp. *xv.* + 505 with 3 coloured and 28 half-tone illustrations, price about Rs. 25. Can be had from A, Probsthain, 41 Great Russell street, London].

JAINISM has suffered much from misrepresentation at the hands of those who not being students of ancient Indian history, or not being acquainted with the modern researches on Jainism, had to write about this religion. From among the numerous instances of such misrepresentation, the following may be mentioned :—

1. Lethbridge's *History of India* which was long used as a text-book of history for the Matriculation Examination of several Universities. It taught, in brief, that Jainism was a branch of Buddhism, had its rise in the 6th century A. D., and declined in the 12th century.

2. Mrs. Sinclair Stevenson's *Heart of Jainism* (Oxford University, Press, 1915). Though the result of patient and diligent labour, yet it is not free from mistakes. In several places the author has failed to understand the right spirit of Jainism. All these inaccuracies have been picked up and corrected by Mr. J. L. Jaini in his review of the book obtainable free from Atmanand Jain Sabha, *Ambala city*, Panjab.

3. The selfless and respected leader of the country, L. Lajpat Rai, in his History of India (Hindi) made a number of statements about the Jains and their religion which were far from being true and were put in a form that injured their feelings. These have been most reasonably refuted by Mr. Champat Rai.*

4. A Hindi work on religious history of India (*Bhārat Kā dharmik Itihās*) published a few years ago by Baheti & Co.,

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* A criticism on L. Lajpat Rai's "*Bharat Ka Itihas*" obtainable from Atmanand Jain Sabha, Ambala city, Panjab.

Calcutta. so grossly misrepresented Jainism that it betrayed its author's utter ignorance about this religion.

5. A text-book of history, prepared under the auspices of the Education Department of the Panjab, repeated the same false notions about Jainism. These were brought to the notice of the Education Department by the Atmanand Jain Sabha, Ambala; and it is gratifying to note that the Sabha succeeded in getting the chapter on Jainism revised to their satisfaction.

The main cause of all this misrepresentation has been the absence of a book in English dealing with Jainism from every standpoint. The authors of the above books which were intended for use as text-books in schools or for wide circulation among reading public, were not oriental scholars and were not fully acquainted with the results of modern research. For their information on Jainism they chiefly drew upon books written in English by Englishmen during the early years of their advent, and which had become antiquated long ago. A work on Jainism in English has always been a pressing need.

Prof. Helmuth von Glasenapp has earned the gratitude of the Jains by just bringing out his *Der Jainismus* and thereby removing this long-felt want though partly only for the book is written in the German language which very few Indians can read. It is hardly necessary to say that the professor was fully competent to have undertaken the present work, His profound knowledge about Indian religions was already known to the student world from his works like "Die Lehre vom Karman in der Philosophie der Jainas" (1915), "Der Hinduismus" (1922), "Madhavas Philosophie des Vishnu-Glaubens" (1923) etc. In writing the present book the professor has used the original Jaina scriptures in Sanskrit, Prakrit and various other languages, and has carried a long correspondence with Jaina scholars of different sects all over India. He specially mentions in his preface (p. *ix*) the late Sri Vijayadharma Suri, Sri Vijaya Indra Suri, Muni Hansa Vijaya, S. K. Bhandari (Indore), Banarsi Das Jain (London), Champat Rai Jain (Hardoi). Chhote Lal Jain (Calcutta), Lakshmi Chandra Jain (Allahabad), C. S. Mallinath Jain (Madras), Panna Lal Jain

Delhi) R. B. Jagmandar Lal Jain (Indore), Puran Chand Nahar (Calcutta), and also the All India Jaina Association (Indore). From among the European scholars who helped the author in one way or other in the production of the book, he thanks Prof. Hermann Jacobi (Bonn), Prof. R. Simon (Berlin), Prof. W. Kirfel (Bonn), Prof. Schubring (Hamburg), Prof. L. Suali (Pavia), Dr. F. W. Thomas (London), Mr. Herbert Warren (London) and a few others.

The work which was dedicated at his 75th birth anniversary to Prof. Hermann Jacobi, the grandmaster of Jaina research in Germany, gives as complete an account of Jainism as was compatible within the limits of a single volume. It is divided into seven parts the contents of which are briefly as follows :—

I. *Introduction* (pp. 1–5) giving a brief history of the study of Jainism in Europe and India. The Greeks were the first Europeans to know Jaina monks whom they called "Gymnosophists" i.e. naked philosophers. Evidently it refers to the Digambara monks. The European travellers who visited India in the middle ages do not make any mention of Jainism except that their description of animal hospitals has a reference to the Jains. In modern times this study began with H. T. Colebrooke (1765–1837), and since then it has been progressing. Names are given of those Scholars from Europe, America and India who have made studies in Jainism.

II. *History* (pp. 6–80). In the introductory remark to this chapter mention is made of the sources, importance and authenticity of Jaina history.

1. The Tirthankaras. (*a*) Prehistoric. (*b*) Parsvanatha. (*c*) Mahavira. Lives of the Tirthankaras.

2. The oldest church i.e. the four fold Sangha in Mahavira's time and after it. Jainism in Bihar and Orissa under the Saisunaga and Mauryan Kings. The great Schism into Digambara and Svetambara.

3. Spread of Jainism in Northern India, in Gujarat, in the Deccan and Southern India.

4. The decline. (*a*) Relapse of Jainism into Hinduism. (*b*) The Jains under Mohammadan rule. (*c*) The Jains in Hindu states. (*d*) Reformation. Describes how the Jains were prosecuted by the Hindus; weakened thus how the Jains adopted many a Hindu custom. Influence of the mediaeval religious reform may be seen in the rise of the Sthanakvasi sect who condemn idol-worship.

5. The Present condition. This is a kind of directory giving details of the Jaina literary activity in India and outside. The author has, perhaps intentionally, concealed the dark side of the Jaina church so conspicuous in the deterioration of the monastic life, in the numerous law suits and mutual rivalry going on between its numberless sects and parties.

III. Literature (pp. 81–137). Introductory remark describes the languages in which the Jaina literature exists at the present day. They are (1) Aryan (Sanskrit; Ardha-Magadhi, Jaina Maharashtri, Jaina Sauraseni, Apabhramsa; Hindi, Gujrati, Rajasthani), (2) Non-Aryan (Kanarese, Telugu), and (3) European (English, German, French, Italian).

1. The Canonical literature. (*a*) The rise of the Canon. (*b*) The Svetambara Canon. Gives a survey of the Canon. (*c*) The Digambara Canon. The old Canon which is lost. The modern secondary Canon.

2. The Non-Canonical literature. (*a*) Works on Theology and Philosophy. (*b*) Story literature and Poetry. (*c*) Drama. (*d*) Periodical literature of the present time. (*e*) Inscriptions.

IV. Jaina Doctrines (pp. 138–313). The introductory remark compares the Jaina doctrines with those of the other ancient faiths of India.

1. Theory of knowledge. (*a*) Its sources. (*b*) Ontology and dialectics.

2. Metaphysics. (*a*) Tattavas. (*b*) Dravyas. (*c*) Karma. (*d*) The soul under the influence of Karma.

3. Ethics. (*a*) The theoretical basis of the Jaina system of ethics.

(i) Suffering and possibility of relief from it. (ii) The causes of influx of Karma. (iii) The way to stop it. (iv) The fourteen Gunasthanas or the steps through which a soul passes on its way to liberation.

(*b*) Practical ethics.

(i) Merit (*punya*) and sin (*papa*). (ii) The Moral Code—Duties of the laity and of the monks. (iii) The way to stop the inflow of Karma. (iv) The way to destroy karma.

(*c*) Liberati on.

4. Cosmology. (*a*) Proofs against the existence of a creator. (*b*) Shape and size of the Universe. (*c*) The inhabitants of the Universe. (*d*) Description of the world.

(i) The middle region. (ii) The lower region. (iii) The upper region. (iv) Abode of the liberated souls i.e. the Siddhasila.

5. World-history and the ages. (*a*) History of the 63 great persons i.e. 24 Tirthankaras, 12 Cakravartins, 9 Baladevas, 9 Vasudevas and 9 Prativasudevas. (*b*) Cycles and ages.

V. The Church i.e. the *Sangha* (pp. 314–358). (*a*) The establishment of the Church.

(i) Jainism as a universal religion. (ii) Caste-system and Jainism. History of the various communities professing Jainism at the present day. (iii) Place of government and law in Jainism.

(*b*) The monastic order (monks and nuns) and the laity. (*c*) The sects.

(i) Schisms of olden times. (ii) Schisms of later times Svetambaras and Digambaras.

VI. Forms of worship (pp. 358–440). 1. General. (*a*) Theory and object of Jaina worship. (*b*) Expression of devotion.

(i) By prayers, hymns and mantras. (ii) By meditation (dhyana). (iii) By Postures and bodily training. (iv) By confession repentance and atonement. (v) By vows and penance (*pratyākhyana and tapas*). (vi) By Yoga.

(*c*) Preaching by sermons, or setting a good example. George Buhler's description of a Svetambar acarya's *vyākhyāna* at Ahmedabad. (*d*) Image-worship.

(i) Holy symbols. (ii) Idols.

(*e*) Places of worship i e. Temples etc. (*f*) Magic and supernatural powers.

2. Special. (*a*) The rites to be performed by the lay Jains.

(i) Daily rites, (ii) rites for special occasions.

(*b*) The rites to be performed by monks.

(i) Daily rites, (ii) rites for special occasions.

(*c*) Temple-ritual.

(i) Daily and (ii) Special.

(*d*) Festivals. (*e*) Sacred places and *Tirthas.*

VII. Closing chapter (pp. 441–452). 1. Place of Jainism in the history of religion.

2. Jainism and Indian religions. (*a*) Jainism and Hinduism. (*b*) Jainism and Buddhism.

3. Jainism and non-Indian religions.

§ Explanatory notes and references to books consulted in the preparation of the present work (pp. 461–482). § Bibliography in three parts (pp. 483–488).

1. Works in Indian languages. Only such have been mentioned as were actually used for this book.

2. Translations of Jaina works into European languages.

3. Books dealing with Jainism in European languages.

§ Notes on illustrations (pp. 489–492). Index of subjects and proper names (pp. 493–505). Twenty-eight half-tone illustrations and three coloured ones.

1. Rishabha, the first Tirthankara, from Satrunjaya. 2. Temple on Satrunjaya. 3. Another temple on Satrunjaya. 4. Another temple on Satrunjaya. 5. Temple of Neminatha, Girnar. 6. Temple on Mt. Abu. 7. Inside of the temple on Mt. Abu. 8. Procession of Mahavira. Dharmadhvaja and musicians in front; then Lord Mahavira, after Him gods carrying the auspicious symbols, monks, nuns and laymen. Other gods shown flying in air in their *vimanas.* *Samavasarana* in the back-

ground. 9. Statue of a *Tirthankara* from Mathura of the Kushan period. Original in the Lucknow museum. 10. Two females (*Yakshinis* ?) from Kankali Tila, Mathura. 11. Statue of Gommata at *Sravana Belgola*. 12. Marble statue of *Candraprabha* (Jaipur, 19th century). 13. Tejahpala and his wife Anupama in a temple on Mt. Abu. They hold garlands presumably to put them round the neck of a Jina's statue before which they are supposed to be standing. Tejahpala wears a piece of cloth before his face to prevent his breath from defiling the sacred statue.* 14. Jaina map of the earth. 15. Female figure representing the Universe. 16. Mahavira giving a sermon in the *Samavasarana*. 17. King Srenika's procession. 18. Acarya Vijaya Dharma Suri. Bikshuni Punyasri. Swami Carukirtipanditaryavarya. Monks with *mukhavastra*. 19. Acarya Vijaya Dharma Suri with his monks surrounded by lay disciples. 20. Four miniatures from an illustrated manuscript. 21. Siddhacakra. 22-23. Symbols of the 24 Jinas according to the Svetambaras. 24-27. Yaksha

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* This is how I interpreted the figure when I received from the author a copy of its photograph for interpretation by me or some one in India. Acarya Vijaya Vallabha Suri to whom I had forwarded the above photograph, however gives a different account. He thinks that the figure represents Tejahpala as distributing wages among the workmen, and that what I take to be a wreath of flowers, is a long purse called *bansli* or *nauli* in Hindostani. To me the Acarya's suggestion seems to be untenable. Firstly the shape of the flowers is distinct. The central flower makes it quite certain that it is a wreath. That Tejapala is standing in front of an object of worship is clear from the smaller figures (his children ?) one of which is wavering a *camari* while the other two (perhaps three) are joining their hands in reverence. Secondly a pious Sravaka would regard it as vanity to be represented as distributing wages. Moreover it is too insignificant an event to be commemorated by the erection of a statue. Thirdly garland-holding is a common device of decoration in Jaina art. Compare, for instance, the photograph of similar figures holding wreaths from a Jaina temple at Jamnagar published on p. 11 of the Illustrated Weekly Times of India for November 22, 1925. As to what I thought was a *mukhavastra*, I myself had a doubt and changed my opinion when I saw Vastupala's photo in Naranarayanananda (*frontis piece*, Gaekwad's Oriental Series Vol. II) where the beard and moustaches are clear, although in the present photo it quite gives the impression of a *mukhavastra*.

and Yakshini attendants of the 24 Jinas according to the Digambaras. 28. Digambara statue of Parsvanatha in a standing posture.

Coloured illustrations. 1. (Frontispiece) Salibhadra with his 32 wives. It represents his marriage with the 32nd wife, the 31 wives join their hands as a mark of consent and joy to receive their new comrade. 2–3. Facsimiles of two pages from an illustrated manuscript of "Jinacaritra" in the Royal Museum of Ethnology, Berlin,

In my opinion the work is worth translating into English so that wrong notions about Jainism may be removed and their place be taken by true ones. Even a Jaina, however 'well-conversant with his religion he may be, will find the book extremely useful and interesting for it deals with Jainism of all sects, of all times and of all places. I assure every reader of the book that he will learn many things from its perusal. It is therefore, incumbent upon all Jaina sects to unite and arrange for its translation.

School of Oriental Studies
Finsbury Circus,
London.

BANARSI DAS JAIN.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

(Translated into English by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 28 of Vol. XXII. No. 1.)

Sutra, 8.

The second class has two groups,—viz., persons who are possessed of knowledge arising from the partial annihilation and mitigation (of *karma*) and persons who are omniscient Beings,

Commentary.

As said already, Teachers etc., are the Tattva-nirninishu debaters of the second class. Teachers are persons who are possessed of knowledge and as knowledge may be of two kinds, so ar as its genesis is concerned, teachers also are of two kinds. Thus, knowledge may be due to the partial annihilation and mitigation (*kshayopasama*) of the *knowledge-obscuring* (*Jnana varana*) *Karma.* Empirical knowledge (*Mati*), Scriptural knowledge (*Sruta*), Clairvoyant knowledge (*Avadhi*) and Telepathic knowledge (*Manah-paryaya*) are modes of such knowledge. The first group of Teachers are possessed of any or all of these modes of imperfect knowledge. Perfect knowledge, on the contrary,—the *Kevala Jnana*,—is due to the complete annihilation of the knowledge-obscuring *Karma* and the Teachers who are possessed of such knowledge are Omniscient Beings.

It thus appears that in a Debate, the person who opens it, may be one of these four,—1. a *Jigishu*, 2. a *Tattva-nirninishu* in himself,' 3. a *Tattva-nirninishu* 'in others,' who is possessed of imperfect knowledge and 4. a *Tattva-nirninishu* 'in others,' who has pure knowledge. It should be observed that the class of *Jigishu* disputants has not all the sub-classes which the class of *Tattva-nirninishu* disputants has. Thus, for instance, a *Jigishu* would never attempt to gain a *victory* over *himself*, so that he cannot be a *Jigishu* 'in himself,' The *Kevali* i.e., the Omniscient Being, again, is a *Veetaraga* (devoid of all earthly desires and inclinations) and never wants to defeat another.

Gouda, *Dravida* etc., are names of countries; it would be unscientific to class the disputants as *Gouda* disputants, *Dravida* disputants because all these are conveniently brought under the one class,—the *Jigishu* who is possessed of imperfect (*Kshayopasamika*) knowledge, wanting to gain a victory over others.

Then, again, a *Tattva-nirninishu* 'in himself' has not the two sub-groups which a *Tattva-nirninishu* 'in others' has. For, a *Kevali*, the Omniscient Being, who has already known all the truths. can never be under a necessity to determine a truth 'for himself.' A *Tattva-nirninishu* of the first class i.e., 'in himself' is

thus always a person who has imperfect (*Kshayopasamika*) knowledge.

Sutra, 9.

By this, is also explained the nature of the person 'who answers.'

Commentary.

The person who opens the Debate is the *Arambhaka* and the person who answers is the *Pratyarambhaka*. These are figuratively described as two contending Elephants. The *Pratyarambhaka* has exactly those four sub-groups which the *Arambhaka*, as shown above, has. Now, the *Prarambhaka* and the *Pratyarambhaka* being of four kinds each, there may be 16 kinds of the *Vada*, so far as the nature of the contending parties is concerned. Really, however, there are only 12 kinds of the *Vada*,—in as much as (1) a debate with a *Jigishu* as the disputant and a *Tattva-nirninishu* 'in himself' as the opponent. (2) a Debate with a *Tattva-nirninishu* 'in himself' as the disputant and a *Jigishu* as the opponent, (3) a Debate with a *Tattva-nirninishu* 'in himself' as the disputant and a *Tattva-nirninishu* 'in himself' as the opponent and (4) a Debate between two Omniscient Beings, are impossible. Where the disputant is a *Jigishu*, the opponent may be either a *Jigishu*, or a *Tattva nirninishu* 'in others' who is possessed of imperfect knowledge or an Omniscient Being,—and never a *Tattva-nirninishu* 'in himself.' Secondly, where the disputant is a *Tattva-nirninishu* 'in himself,' the opponent is either a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge or an Omniscient Being,—and never, a *Jigishu* nor a *Tattva-nirninishu* 'in himself.' Thirdly, where the disputant is a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge, the opponent is either a *Jigishu* or a *Tattva-nirninishu* 'in himself' or a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge or an Omniscient Being. Lastly, where the disputant is a *Tattva-nirninishu* 'in others' who is an Omniscient Being, the opponent may be either a *Jigishu* or a *Tattva-nirninishu* 'in himself' or a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge,—but never, an Omniscient Being.

Sutra, 10.

Where the disputant is of the first group and the opponent is either of the first or the third or the fourth group, the Debate must have four limbs; in the absence of one of these limbs, the decision about victory, defeat etc., becomes impossible.

Commentary.

The 'first group' means the group of the *Jigishu*, the 'third group' refers to the group of the *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge and the 'fourth group' signifies the Omniscient Being. It has been said above that where the disputant is a *Jigishu*, the opponent is either a *Jigishu* or a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge or an Omniscient Being. It is clear that a *Tattva-nirninishu* 'in himself' i.e., a person who wants to know truth, would never have a *Jigishu* for disputant or an opponent.

Now, in the case of a Debate under consideration, there must be all the four limbs. There must be the disputant as also the Opponent. The presence of these two limbs is necessary, as it goes without saying that no Debate is possible without the Disputant and the Opponent. The other two limbs of a Debate,—to be described later on—are also indispensable in a Debate. like the one under consideration, where the Disputant is a *Jigishu*. Thus, for instance, in a Debate where the Opponent is a *Jigishu* like the Disputant, the presence of the other two limbs is necessary for preventing the one party from obstructing the decision of victory in favour of the other party through fraud, wrangling etc. Even where the Opponent belongs to the third or the fourth group, there must be the other two limbs to prevent the commission of fraud and wrangling etc., by the *Jigishu* disputant who himself insists on the presence of these limbs in most cases in order that he, when victorious, may be duly honoured.

TRADITION ABOUT VANARAS AND RAKSASAS.

THE following note by Mr. Chintaharan Chakravarti in the Dec. No. of the *Indian Historical Quarterly* will be interesting to our readers who have read the article on the "Story of Rama" by Prof. A. Chakravarti in the last issue of "The Jaina Gazette :—"

Among the many Pauranic books of the Jainas there is one called the *Padmapurāna* i. e. the story of Padma (another name for Ramachandra) who is looked upon as one of the sizty-three Salakapurushas or great men who are born from time to time to teach laymen the law of piety. This book may be said to be the Jaina version of the Hindu Ramayana from which it differs on a good many points.

Now, in this *Padmapurāna*, Hanuman, Sugriva and their Vanara (monkey) relatives are not represented as animal having long tails and beastly behaviours. Neither are Ravana, Bibhisana and their Raksasa relatives represented as demons with fearful appearances and devouring all kinds of animals including even human beings. But these Vanaras and Raksasas are depicted there as Vidyadharas or a class of beings endowed with many supernatural qualities, if not human beings in the correct sense of the term. Beastly and uncouth behaviours and appearances are not therein attributed to them. On the other hand they are depicted as having been highly civilized people who far from killing and devouring all animals that they could obtain, strictly adhered to the vow of Ahimsa or refraining from giving any kind of pain to even the lowest of animals. The Raksasas were so called because they are represented to have descended from one who was known as Raksasa by name[1] (just as, for instance, the minister of

1. *Rakṣasas-tanayo jāto manovegangādhārinah,*
Rākṣaso nāma yasyāyam nāmnā vamsah prakirtyate.
(*Padmapurana, v. 378.*)

Nanda bears the personal name of Raksasa in the Sanskrit drama Mudraraksasa). As regards the Vanaras they owed their name to the custom prevailing among them of wearing the symbols of a monkey on their crowns and flags[2], so that Vanaravamsa or the Vanara tribe is sometimes derived as Vanarayukta vamsa dhvaja-danda yesam te vanaravamsah i. e. those whose flagstaffs were marked with the symbol of a monkey[3].

Now this account professes itself to be as old as the 1st century A. D. when Vimalacarya composed his *Payumacariyam* or the life of Padma in Prakrit[4]. It may perhaps be older as according to the author he draws upon the tradition handed down by his predecessors since a very long time[5]. The Sanskrit *Padmapurana* of Ravisenacarya belongs to the 7th century A. D. and is the Sanskritised versian of Prakrit *Payumacariyam.*

Now, whether this profession regarding the antiquity of this account be correct or not it may be supposed that it goes close to preserve somewhat a correct translation as to the origin of the names Vanara and Raksasa which were misunderstood in later times and supposed to have the meaning of beasts and demons.

It may be interesting here to note that to this very day there lives in the Tamil country the Makkals who "have a very high social status in the Tamil-speaking country and many aristocratic zamindar families belong to the clan of the Makkals". Mr. B. C. Majumdar in his 'History of Bengali language (pp. 30-31)' says "as this Dravidian term Makkala or Makkada could be easily transformed into Markata, I suppose the poet of Ramayana was

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2. *Tāthā vānaracihnena cchatrādinivesina,*
Vidyādharāh gatāh khyātim vānarā' iti vistape.
(Ibid., VI. 215).

3. *Hindi Translation of Padmapurana by Daulatarama (Siddhanta Prakāsa Samsthā edition), p. 88.*

4. *Panceva ca vāsasayā dusamaye tisavarisasamjutta,*
Vire siddhim uvagae tayo nibaddham imam cariyam.
(Payumacariyam, v. 118.)

5. *Ibid., I. 8.* 6. *Hindi Trans. of Padmapurana, p. 997.*

pleased to make monkeys of them. It is reported that those Makkals once occupied those high lands of Central India which are included in the Dandakaranya of Ramayana."

Thus this combined evidence of the Makkals and the tradition recorded in the Jain Padmapurana confirms the opinion of scholars that beastly behaviour and appearance have wrongly been attributed to Hanuman, Sugriva, Ravana and others in Hindu mythological works.

NOTES AND NEWS.

AHIMSA IN JAINISM

We have published elsewhere an article on "Ahimsa" giving its correct and full meaning. In a letter addressed to the Editor of "The Jaina Gazette" an European scholar says:— "I think it regrettable that, at this time of day, Jainism bases its Ethics on a *negative* term Ahimsa and its concept of the 'The Well'—le bieu—on a virtually negative term—Moksha. We are in a new world and it is not for us to live on the old ideals and old words of the past. All changes and in change we must grow, or we atrophy. It may be that Jainism has yet a message to give us, but it must do what the messengers of the past did, new word its *present* world; show how the old words no longer suffice."

The terms Ahimsa and Moksha though negative in form are positive in meaning. All religious teachers have taught their followers in negative terms e.g, the Biblical teachings, "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery" and the like. The aim of every religion is first to save their followers from crimes that will lead them to pain and misery. Hence the teaching is in negative form. The disciple is first taught what he should not do. Avoiding all that is objectionable he takes to practising virtues. The positive side of Ahimsa is in the observance of the three *guptis*, five *samitis* and five *vratas*. Giving of food to the hungry, medicine to the sick, consolation to

the afflicted and religious books to those who want them—enjoined on the Jaina householder are positive instances of Love and Mercy very much emphasized in Jainism. Moksha does not point to a negative status. According to Jainism, in Moksha the Soul has complete perfection and fulness of qualities. The nature of Soul in Moksha is the most affirmative of affirmatives.

OUR TEMPLES.

In the article on "Our Temples" which is printed elsewhere, the author has omitted to mention two other ways in which much money is also wasted. One of them is erecting temples where there are already enough of them. In most cases this is due to pride and love of show. The second way is multiplying the number of images in the temples. In many temples the images are so numerous that they do not have *prakshal* even once a year. Our rich brethren would be doing more substantial service to their religion if they repair ancient and ruined temples and restore worship in them.

PILGRIM TAX AT SATRUNJAYA AND MT. ABU.

It is shocking to hear that the Rulers of Palitana and Sirohi have imposed taxes on the pilgrims that go to visit Sri Satrunjaya Hill and Mt. Abu situated in their respective States. It is really surprising that even in the civilised twentieth century, Indian chiefs should be of the type of Aurangazeb and Nadir Shah demanding taxes from people for no fault of theirs except that they go to worship God. We learn that European pleasure-hunters are not asked to pay anything when they visit these hills. Why this difference? Is Partiality so much adored? If petitions and prayers to these chiefs do not bring any good let the community approach the higher authorities in India and England and even His Majesty if necessary. Our leaders should lose no time to put down this evil.

BHAVISHYAPURAN (FUTURE HISTORY).

In the 10th Issue of Vol. I of "Jain Jagat" (a Hindi Fortnightly) twenty-three slokas with translation are published of what is said to be "Bhavishyapuran." The subject matter is that Srenika, King of Magadha goes to the Samavasaran of Lord

Mahavira and hears from Gautama the future history which foretells the division of the Jain Community into the two sects of the Svetambaras and the Digambaras and the further division of the latter sect into the Babu and the Pandit parties. The writer who calls himself 'Svadhyayanirata' simply says that this is a very ancient grantha. But does not give any information about its author or his time. If the manuscript is really an old work, then it must be a very useful and interesting record of History. We hope the other portions of the book will be published continuously at the rate of at least 50 slokas every time so that the whole work may be out in the near future.

THE MESSAGE OF THE CHARKA.

Dr. P. C. Ray said in a lecture:—Whether Khaddar was economical or not was not the question. The question was about providing means to villagers for earning their livelihood. The speaker would like every villager to be provided with a charka. The spinning wheel did not cost more than a couple of rupees and lasted for generations, bringing food to the hungry villagers. They had heard of Dacca muslins. One hundred years ago Dacca manufactured muslins in such large quantities that, after supplying the wants of Bengal, it exported muslins to the value of 20 crores of rupees. But everything was changed. The very traditions had been lost, and also the methods of manufacture. Where were those deft fingers that plied the charka and spun yarn for muslins! The echo answered: "where?" Matters had gone to such length that they shuddered at the very idea of plying the charka. People living in cities might not understand what the charka meant to the villager. In his part of Bengal, the villagers had no work for more than four months in the year. The habit of idleness had made it impossible for the villagers to understand the value of thrift. Whenever they had money they went in for 'Bilayeti' tinsels. It was very difficult to find silver vessels in the houses of villagers. They went in for gaudy foreign articles. They had lost the habit of thrift. Mr. Ramsay MacDonald referred to this very fact in his "Awakening of India." He had stated that in that respect the West had blundered in the East.

"That the charka cannot compete with mills was the political gospel taught by politicians brought up in the school of Marshall. If every man were to use his leisure there was nothing to compete with the charka." They must remember that, after all, India was a land of villages, where 95 per cent of the population lived. To them the charka would be salvation. To 95 per cent of the population it would be the second arrow in their quiver. After all, the average Indian was not like the average man of the city; and, not all the average men in the city, were David Sassoons, Jeejeebhoys or Currimbhoys."

STOPPING ANIMAL SACRIFICE IN MYSORE.

All humanitarians will be extremely happy to learn the good news that the Mysore Government are endeavouring their utmost to put a stop to animal sacrifices in the State. In a public meeting held at the Durgamma temple the Amildar explained to the audience the object of the meeting which was to do propaganda against animal sacrifice. Mr. D. H. Chandrasekariah, B.A., LL.B., Advocate and Member of the Legislative Council in a neat short speech explained that the Swarga Kama, a temporary pleasure, is the chief cause for these sacrifices and yagnas. He exhorted the audience to take advantage of the proposals of the benign Government to put a stop to animal sacrifice by offering fruits and flowers instead.

Resolutions were passed in favour of putting a stop to the sacrifices from the ensuing jatra to be held in March next. The meeting terminated amidst cries of Maharaja-ki-jai.

We hope the Governments of the other Native States will also take early steps to put a stop to animal sacrifices within their areas.

THE LATE Mr. NAROTAMDAS BHANJI.

Mr. N. B. Shah of Bombay writes:—A public meeting of Shri Goghari Visa Shrimali Jain Community was held on Friday the 29th January at Chakla Street, Bombay to express their profound sorrow at the death of Mr. Narotamdas Bhanji Kapadia at Villervilla Santacruze early on Wednesday the 26th. Mr. Motichand Girdharlal Kapadia Solicitor presided. The President in a

short speech said that the death of Mr. Narotamdas Bhanji was not only lamented by his own caste but by the merchants and traders of Bombay also who out of respect towards the deceased kept the cloth market closed. He referred to his work in connection with the Jain conference and to his zeal for the cause of education. His reputation in the mercantile line was so great that he was esteemed by all. He was deeply concerned in the present question between Palitaua Durbar and Shatrunjàya Hill. Two resolutions expressing grief and sympathy were unanimously passed all standing.

After a vote of thanks to the president and prayers for the soul of the late Mr. N. B. Kapadia the meeting dispersed.

BIGGEST OF LIVING ANIMALS.

The biggest of all living animals is the blue whale which attains a length of ninety feet and a weight of thirty tons. The creatures on which it feeds subsist on smaller ones, and then in turn, upon others, until the fundamental basis of marine surface vegetation is reached. Thus, in the last analysis, this monster mammal is dependent upon the plants for its provendor. A blue whale, swimming at speed, travels at the rate of thirty miles an hour, using, it is reckoned, something like 650 horse-power.—"Popular Science Siftings."

RULES FOR FASTING.

Mahatma Gandhi writes in his article on "Virtues of Fasting" in "Young India":—

"From a layman's and from a purely physical standpoint I should lay down the following rules for all those who may wish to fast on any account whatsoever :

1. Conserve your energy both physical and mental from the very beginning.

2. You must cease to think of food whilst you are fasting.

3. Drink as much cold water as you can, with or without Soda and salt, but in small quantities at a time (water should be boiled, strained and cooled). Do not be afraid of salt and soda, because most waters contain both these salts in a free state.

4. Have a warm sponge daily.

5. Take an enema regularly during fast. You will be surprised at the impurities you will expel daily.

6. Sleep as much as possible in the open air.

7. Bathe in the morning sun. A sun and air bath is at least as great a purifier as a water bath.

8. Think of anything else but the fast.

9. No matter from what motive you are fasting, during this precious time, think of your Maker, and of your relation to Him and His other creation and you will make discoveries you may not have even dreamed of.

With apologies to medical friends; but out of the fulness of my own experience and that of fellow-cranks, I say without hesitation, fast, (1) if you are constipated, (2) if you are anaemic, (3) if you are feverish, (4) if you have indigestion, (5) if you have a head-ache, (6) if you are rheumatic, (7) if you are gouty, (8) if you are fretting and foaming, (9) if you are depressed, (10) if you are over-joyed; and you will avoid medical prescriptions and patent medicines.

Eat *only* when you are *hungry* and when you have laboured for your food.

THE LEAGUE OF NATIONS IS NO HELP TO WORLD UNITY.

The League of Nations as conceived by President Wilson and as realised at Geneva is planned on fundamentally wrong lines, without a sense of history or a grasp of the real significance of human communities and without an understanding of how they may coalesce, devide, melt into larger combinations and the like. They considered Nationality not as the supreme nuisance in human affairs but as something sacred. So while the Scotchman, the Rajput or the Welshman find neither vote nor voice upon the league for their distinctive qualities, the deligates from the barbaric little Abyssinia and the decadent republic of Hayti sit side by side with those of France, Holland and Denmark, so far from the league of Nations overriding nati onalist limitations, it merely provides a fresh field of encounter and conflict. Human unification cannot be achieved by the confirmation of National Sovereignty and the recognition of every recalcitrant group of backward peoples

that chooses to assert as a "nation" its dissent from the general life of Mankind, but by the creation of an organised will for world controls in the great civilised population of America, Europe and Eastern Asia. It is not the difference between one people and another we want to assemble but the interests that all have in common.—H. G. Wells in *the Torchlight.*

THE LATE Dr. M. J. PONNUSAWMI.

A Mannargudi correspondent writes in "*The Hindu*" of 22nd February :—"I regret to announce the melancholy news of the death of Dr. M. J. Ponnusawmi on Thursday the 18th instant. He was a Jain by religion and an expert doctor in the system of Ayurvedic Medicine. Many of his preparations were according to the Jain Vaidya Shastras such as the works of Sri Pujyapada Acharya. Himself and his ancestors were famous for their free gifts of medicines for snake-bite. The doctor was suffering from carbuncle during the past one month. He leaves behind him a large family and a wide circle of friends to bemoan his loss."

DISCOVERY OF A SUBMERGED CITY.

The discovery of an ancient submerged city near Shikov, a sandy bank on the Caspian sea, was made a few weeks ago by Aleris Atayeff, a captain in the Soviet Mercantile fleet. Atayeff's ship bound from Persia to Baku, changed her course and while sounding were being made, he noticed buildings on the sea floor. Atayeff asserts that under the bright sunshine he was enabled to distinguish streets and buildings of ancient Asiatic architecture. A further investigation revealed a well-preserved roadway leading to the Baku Fortress. Archaeologists are of the opinion that the discovery reveals the lost city of Kharadashergaer, which is believed to have been submerged centuries ago.—*Torchlight.*

THE LARGEST CLOCK IN THE WORLD.

The largest clock in the world has just been shipped from the Seth Thomas factory to take the place of the old Colgate Clock, that for years told New Yorkers the time from its high position on the top of the Colgate Factory in Jersey City, N. Y. The diameter of the dial of this gigantic clock is fifty feet. The minute hand from the counterbalance to the tip is 37 feet 3 inches long, the width of an ordinary street. The mean width of the hub is

three feet six inches, giving to the hand a visible surface of fifty-three square feet. There are 120 electric light bulbs dotted along the outside border of this hand in order that it may be seen at a great distance at night.

The hour hand twenty seven feet long is much wider, so in spite of its being 10 feet shorter than the minute hand it has a still greater visible surface. There are a hundred electric light bulbs on this hand. Both hands are built of seven ply wood with a reinforcement of structural steel. They are treated with dull black finish which will bring them out distinctly against the white background of the huge dial. The entire weight of the movement is about four tons.—*Ibid.*

MAHARAJA HOLKAR BECOMES VEGETARIAN.

"It is some time since the Maharaja Holkar of Indore and his family gave up meat eating and became pure vegetarians. On 21-2-26 it was notified by tom-tom, that within the next fortnight, there should be no killing of any animal in the town for food. So. for the next fifteen days, all the butchers shops in the town will remain closed and no fish or even eggs will be allowed to be sold"—*Hindu*,

THE CONSTITUTION OF MATTER.

Declaring that the most solid matter on earth is made up of openwork filigree atoms composed of nothing more firm than charges of electricity and spread out so thinly that they resemble more nearly the starry heavens where thousands of light years separate the stars, Dr. Willis R. Whitney of the General Electric Company, Schenectady, reviewed some of the modern disclosures on the make-up of matter before the American Chemical Society.

There is nothing more interesting than the continual change in fundamental theories regarding matter, Dr. Whitney said, We still stand about where the metaphysician did when he questioned the independent existence of energy and matter.

The atom of the past generation, he said, was by definition indivisible. For many years it has been evident that the character of all chemical elements varied in a regular or periodic way with increasing atomic weight. Attempts at explanation were made by assuming that all the different elements were merely different multiples of the very simplest one, hydrogen. But this theory was never justified by its results because the atomic weights were not multiples of a whole number,

Sir Ernest Rutherford, the British physicist, showed that two lighter elements hydrogen and helium, can be litterally knocked out of some of the simpler elements while heavier elements such as uranium, radium. and thorium give off of their own accord helium particles, electrons and electro-magnetic radiations. The indivisible atom of bygone days had therefore to go, and give place divisible atoms of complecated internal arrangements.

We have now reached a stage, said Dr. Whitney, where the actual picture of the structure of the atom is more intricate than any earthly geometrical figure, and more perfect than any known celestial system. The laws of astronomy have been called into play, and the supercelestial orientations are needed to explain the complicated, but not bewildering, the novel, but not embarrassing, internals of the atoms.

The electron has now taken the place of the elemental atom of our fathers, we cannot claim that ours is simpler than theirs. Theirs was harder to pierce but ours is harder to understand. Roughly speaking, the atom of to-day is a positive electrical charge with the equivalent number of negative charges spaced in and around it.

Crookes called the electron the fourth state of matter, as it was neither solid, liquid, nor gaseous. Matter is at least not merely dry and hard, nor yet soft and wet. It is electrotonic and even celestial, whatever that may mean, and the most we know about it is that it is almost entirely space. It is as empty as the sky. It is almost as empty as a perfect vacuum although it usually contains a lot of energy. Matter is like a vacuum in which there are an enormous number of positive and negative electric charges, which, however, fll only an incredibly small portion of the space attributed to the matter. We may say that every gram of all matter contains 600,000,000,000,000,000,000,000 electrons and an equal amount of positive electricity. The lightest atom has one electron outside of the positive centre or nucleus, the second heavier has two, the third three, and so on, throughout the whole list of elements.

The actual smallness of the atom is impossible to realize, Dr. Whitney said. There are two hydrogen atoms to one oxygen atom in one molecule of water, and there are so many atoms of hydrogen in one small drop that if the atom were as big as a drop, they could cover the whole world with a foot of water; or if they fell as in the heaviest rainfall it would rain all over the United States for nearly two weeks.—*The Times of India.*